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ABSTRACT

One in a series of curriculum materials on Southeast Alaska Natives, this booklet contains seven myths and legends from the Haida oral tradition, each accompanied by discussion questions and suggested learning activities. Intended for use in the intermediate grades, the stories are two to four pages long with many Haida words included in the text and placed in parentheses following the English translation. Titles include "Raven Finds Water," "Eagle Brings Good Luck," and "The Beaver and The Marmot." The numerous discussion questions and activities for students and teachers can be adapted to a variety of student needs, abilities, and interests. Suggested activities in science, art, writing, language arts, and drama range from simple to complex. Activities accompanying "The Great Flood" (in which the raven and the sea otter rebuild their Sumez Island home after its destruction) include depicting the legend in comic strip format, locating Sumez Island on a topographical map, making a model of a Southeast Alaska Island, and researching the geological history of the Alaska islands and mainland. Teacher activities include planning field trips, inviting a Haida elder to tell traditional stories in the classroom, and collecting resource materials for student use. An attached activity folder contains seven word games that develop vocabulary related to the legends. (JH)

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BY ROBERT COGO

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Craig Indian Education Program calendar (used with their permission).

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NOTES TO THE READER

This booklet is part of a unit on Southeast Alaska Native Legends and Myths developed by the Ketchikan Indian Corporation's Resource Center. There are seven stories in this booklet. Mr. Robert Cogo heard these stories told long ago and in 1972 began to write them down. This booklet is designed to be used in a classroom setting and each story is followed by suggested student questions, student activities and teacher activities.

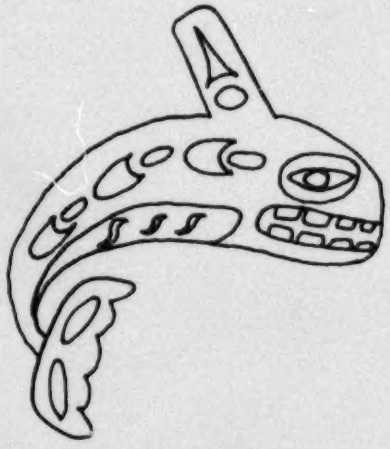
There are several ways "Haida Storytime" can be used. One possibility is to develop a comprehensive Native stories and legends unit or perhaps use the booklet as part of a Haida culture project. You may only want to use one or two stories as part of a more generalized study of Southeast Alaska or just read them aloud to a class.

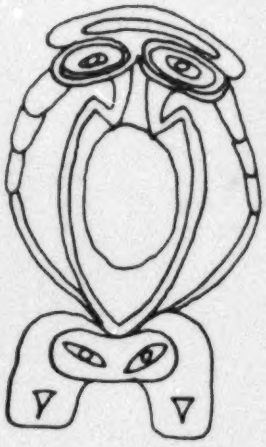
The suggested questions and activities were chosen so that the stories could be integrated into classroom subjects such as science, art, writing, language arts and drama. An attempt was made to offer a wide variety of questions and activities in order to meet various student goals and grade levels.

Mr. Cogo's booklet is just part of one of the units developed by the Resource Center. There is a teacher's guide available which includes a list of student goals for the units and suggestions on how to use them. These materials are available from the Ketchikan Indian Corporation, Indian Education Program.

STUDENT OBJECTIVES

1. Listens attentively to the stories read orally.
2. Knows the brief biographical facts of Mr. Robert Cogo.
3. Demonstrates an appreciation of Native legends and myths.
4. Understands the importance of Raven and Eagle.
5. Shows an awareness of the importance of learning about Southeast Alaska Native Culture.
6. Judges between fact and myth in the stories.
7. Demonstrates a belief that Native legends and myths are valuable to our culture today.
8. Demonstrates an interest in the Haida language.
9. Knows the local community resources available that can be referred to for more information about Southeast Alaska Native Culture.
10. Understands the importance of storytelling as an oral tradition in the past.
11. Knows at least one story well enough to retell to others.
12. Demonstrates the correct use of maps and other reference materials.





INTRODUCTION

Robert Cogo is an expert in speaking, writing, and reading the Haida language. He also knows the geography, mythology, customs, and legends. His goal is to preserve and to further the knowledge of the Haida culture and language through his writing.

Mr. Cogo was born in Klinkwan, Alaska, March 19, 1906. He saw the last great advance in the Haida culture. His first language was Haida, he speaks the Hydaburg dialect which is also known as the Kaigani Haida. He learned the English language after he moved to Craig, Alaska in 1911.

In 1926 Mr. Cogo graduated from Broadway High School in Seattle, Washington, then he continued his schooling in the Wilson Business College for three years. When he received his business certificate he went in business for 30 years in Craig, Alaska. He had no help from his parents to go to school, so in the summer months he would work for his schooling and clothing.

Mr. Cogo has been a life time member of the Eagle phratry of the Haida nation of the clan with the frog and sculpin crest. He has also been a life time member of the Alaska Native Brotherhood and was the President of the Haida Society for four years, he started in 1972 and retired in 1976. He retired because of age, and would

like to see a younger person take his place. When Mr. Cogo was the President of the Haida Society they developed the Haida alphabet and now read and write the language. Mr. Cogo has some Tlingit blood as one of his great grandmothers came from the Sculpin House at Cape Fox Village. Another great-great grandmother came from the Kiksadi Frog House in Sitka. Within the Haida nation his clan is known as the Koos-gaa-dee. Mr. Cogo has written many Haida Stories and here are a few for you to enjoy.

THE HAIDA RAVEN

In my youth, the Haida home was the center of evening Raven (Yáahl) stories. Usually an old person, a grandfather (Chanáa) was the source of the stories. The children listened carefully as the stories went on for days giving the different episodes of Raven (Yáahl) in his travels upon the Haida world (X̲aadas Tlagáa).

In Haida mythology, Raven (Yáahl) is mixed in most everything. You will find him appearing in one form or the other. He was legendary, talented, full of magic, benefactor, bringing good will or casting an evil spell. As such, he was greatly respected. He also survived the great flood of ancient times (Gíihliit); he stuck his bill into the sky ceiling and hung there till the flood receded. He took on human, bird, and animal forms and could change at will. You could imagine then the many things he got mixed up in. Although he had power we find him hungry (K̲'ut) on many occasions. He was always searching for food (táaw). His hunger usually caused his downfall, but it was not long as he was right back for more episodes.

In the Haida Nation (Gwáayk'aan) Raven (Yáahl) is used as a phratry by one of the two opposite groups. The other is the Eagle (ts'áak). That is why Raven (Yáahl) is so prominent in Haida Totems (Gyá'aang). A person is either a Raven (Yáahl) or Eagle (Ts'áak) in Haida. The clan crests (gwáayk'aang) come under these two phratries. In Haida a person is born into a mother's phratry. A person takes his mother's crest and all legal aspects and rights come from the mother's side.

THE HAIDA RAVEN

STUDENT QUESTIONS:

1. When did the Haida Raven story take place?
2. What is mythology?
3. What are some of the characteristics of the Raven?
4. What is a phratry? What is a clan crest?
5. How did the Raven save himself during the great flood?
6. If you are a Haida into what phratry were you born?
7. Why do you think Raven was often hungry?
8. Since Raven could appear in many forms name some things you might expect Raven to be.
9. Why was it likely an older person was the source of Haida Stories?
10. What do you suppose was "the last great advance of the Haida Culture"?
11. Why did Mr. Cogo learn the English language? Could you learn Haida?
12. Who was "Yáahl" in the Haida world?
13. How long ago was "Gíihliit"?
14. Why do many other cultures have stories about great floods?
15. What is the term used when descent is traced through the mother?

STUDENT ACTIVITIES:

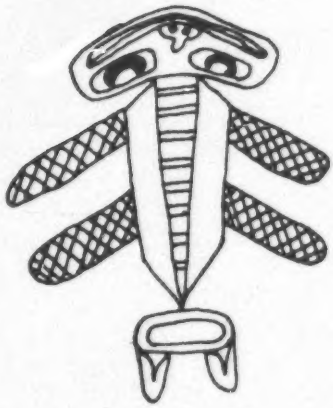
1. Go to where you can see some Haida totems and find Raven. Draw or make a clay model of the totem.
2. Pretend it is evening and let one student be the Haida grandfather and tell a Raven story.

3. Draw Raven in different moods or forms.
4. Write a story about how you would escape the Great Flood.
5. Make a mobile showing how Raven escaped the Great Flood.
6. Make a list of sources where you can find Haida Raven stories.
7. Learn a Raven story and tell it to a small group of younger students.

TEACHER DIRECTED ACTIVITIES:

1. Have a collection of Raven stories and books for students to read.
2. Plan a field trip to visit some Haida totems.
3. Invite a Haida elder to visit the class and tell a few Raven stories. Tape record the stories if possible.

THE GREAT FLOOD



The rock (k̲waa) formations of Cape Felix on Sumez Island, west coast of Prince of Wales Island, are symmetrical and beautiful to look at. At one place there is an opening in the rocks (k̲waa) that looks as though someone lived there.

This was the case in ancient times. Raven (Yáahl) lived there. This story of Raven (Yáahl) centers around the great flood of ancient times (tla dlúu gágwii).

Raven (Yáahl) had lived here for many years. Everything was handy to his needs. He had many close friends. There came a time when everything changed. A day dawned (sáandlaan) when the scope of things didn't seem right. Raven (Yáahl) sensed it right away. He told sea otter (k̲wa). It was an unusually warm day (sang k'íin). The low tide had gone beyond the limits. Now the in-coming tide (gíihliit) started coming in fast. Raven (Yáahl) alerted his friend the sea otter (k̲wa). Things didn't seem right. He told the sea otter (k̲wa) to watch out for himself. He the Raven (Yáahl) would fly. The great flood (gíihliitsdluu) had come. Only the highest mountain was not covered. It was here that Raven (Yáahl) rested (sáanjuut). The sea otter (k̲wa) was not far off. As the tide receded they could see that everything was devastated. There was no tree left. Raven (Yáahl) made preparations to straighten things out. He asked the sea otter (k̲wa) for advice. The sea otter (k̲wa)

told him of a beautiful island (gwáay) far out at sea. This island (gwáay) was controlled by an island (gwáay) spirit and probably had survived the flood. The island (gwáay) they called Forrester Island (guskúu). Raven (Yáahl) flew out there and found the island (gwáay) intact. The sea otter (kwa) also swam out and met up with his own kind and other friends. Everything was the same as usual. The Spirit of the Island (gwáay sgáanuuway) welcomed the visitors and made them feel at home. Raven (Yáahl) told the spirit of the island (gwáay sgáanuuway) what had happened. Since Raven (Yáahl) was planning so well to rehabilitate the devastated land, the spirit of Forrester Island (guskúu sgáanuuway) promised help in the form of material things. Water (gántl), tree cones seeds (stl'áas k'ámaal), seeds (máahl), muskeg (k'álgaa) and so forth. First Raven (Yáahl) made a large water (gántl) tight basket (k'íit'aas). He filled this with water (gántl) and flew with it back to his old home. He sprinkled the water (gántl) all over the island (gwáay) and freshened the soil and creeks began to flow again. He next went back after seeds (máahl) and sowed them all over. Then plants growing (xíl inaas) began. On his return trip he scooped up a large chunk of muskeg (k'álgaa) and took it to the other islands (gwáay). The place where he scooped up the muskeg (k'álgaa) on Forrester Island (guskúu) is still seen today as a hollow on top of Forrester Island (guskúu), the whole top of the island (gwáay) is muskeg (k'álgaa) and the hollow is on the south end of the island (gwáay). His final effort was a masterpiece. He filled up his basket (kikw) with tree

cones (stl'áas k'ámaal) and flew all over scattering the cones. This is why the islands (gwáay) are full of beautiful great trees today.

All this time the sea otter (kwa) was also busy. He urged his friends the sea mammals to move back which they did. Also the birds (xit'íit). Things went back to normal. The island (gwáay) country was saved (kagándaa). Thanks to Raven (Yáahl); thanks to sea otter (kwa) - (Háawaa) (La'an kíl .láa waang).

THE GREAT FLOOD

STUDENT QUESTIONS:

1. What are some things that did not seem right to Raven on the day of the Great Flood?
2. Who was with Raven on Cape Felix?
3. How did the spirit of Forrester Island help rehabilitate Raven's old home?
4. What was the reason Forrester Island had probably survived the flood?
5. What evidence can we see today that reminds us Raven used Forrester Island to help rebuild the land destroyed by the flood?
6. Who was a friend of Raven and gave him advice?
7. How long ago was "ancient times"?
8. How would Raven make a basket?
9. Why didn't Raven just stay on Forrester Island and not bother to rebuild his old home?
10. Would anyone help you if you lost your home?
11. Why do we have many beautiful trees in Southeast today?
12. Do you know other stories of Great Floods?
13. How did "Yáahl" survive the Great Flood?
14. In this story who is the friend of "Yáahl"?
15. What does a Raven's friend do to help after the Great Flood?
16. "Yáahl" straightened things out after the flood. Explain how he furnished each of these necessities to the island:
    a. gánti
    b. máahl

c. K'álgaa

d. stl'áask'á maal

17. The island (gwáay) was "kagándaa" by whom?

18. Where did "Yáahl" live before "Gíihliitsdluu"?

STUDENT ACTIVITIES:

1. Use a map to find Sumez Island and Cape Felix.
2. Draw Raven restoring his old house.
3. Draw the "Gíihliitsdluu".
4. Act out the story of the Great Flood. What characters will you need?
5. Draw a comic strip illustrating the events of the Great Flood.
6. Make paper mache' or clay model of a Southeastern Alaska Island, mounted on a board. Remember how Raven remade the island after the Great Flood.
7. Get a topographical map of Southeast Alaska and examine it carefully. Find out how geologists explain the formations of the islands and mainland.

TEACHER DIRECTED ACTIVITIES:

1. Bring in several pictures of Southeast.
2. Have a Native basket for the class to examine.
3. Get some tree cones and let the students shake the seeds out and plant them.
4. Do some science experiments showing water movements.
5. Have students find synonyms for words in the story. (Activity folder).

RAVEN FINDS WATER

Long ago there was a great drought over the land (tlagáay). There was no water (gántl) anywhere. All the creeks and streams (Gándlaay) were dried up. Someone had to do something about it. Raven (Yáahl) rose to the occasion and volunteered to look for water (gántl). He knew the Island Spirit (Gwáay-sgáanuwaay) at Hazy Island (Dáykinuu) had water (gántl) but no one knew where it was. The water was well hidden.

Raven (Yáahl) started out for the island (gwáay) in his canoe (tlúu). His intention was to steal the water (Gántl) from the Island Spirit (Gwáay-sgáanuwaay). When he had paddled about half way out, a dense fog (yáanuu) set in. He lost his bearings and waited for the fog to lift. The sun (juuyáay) could not dispel the fog. Raven (Yáahl) was wondering what to do, when the Island Spirit (gwáay-sgáanuwaay) paddled up to him on his canoe (Tlúu). You should not be out here he told Raven (Yáahl). There is nothing on the island and you could be delayed by weather for a long time. There is no water (gántl) out there he told Raven (Yáahl). Don't be crazy (kúnangala). Turn back (stíihl-hláa).

After the Island Spirit (Gwáay-sgáanuwaay) left him, Raven (Yáahl) made a turn as if he was turning back, but not for long as he headed for the island (gwáay) using the dim outline of the sun (juuyáay) for his bearings. Raven (Yáahl) soon heard the surf (Lúudaa)

on the island (gwáay). He came to a bit of sand beach (táajaa sk̲' at'as) where the Island Spirit (gwáay-sgáanuwaay) came down to meet him on the beach (cháaw-salíi). He welcomes Raven (Yáahl) to share his home (na). Raven (Yáahl) made believe and was in fact very thirsty (k̲aat'úu). The Island Spirit (gwáay sgáanuwaay) kept his water (gántl) well hidden. Raven (Yáahl) was tough and could stay on and find where the Island Spirit (gwáay-sgáanuwaay) kept the water (gántl) hidden. He kept a watchful, waiting policy. He began to think up schemes to find the water (gántl).

One day the Island Spirit (gwáay-sgáanuwaay) was lying beside the fire (ts'áanuu) warming his back and fell asleep (k̲'áadaa). While he was sleeping, Raven (Yáahl) went out to the rookery and gathered some bird guano. When he came back, the spirit was still asleep so Raven (Yáahl) very carefully rubbed the guano on the spirit's garment (gi'áandaaw). He woke spirit up and told him he smelled very bad. He had been gathering eggs (k̲áw) and assumed he got the guano on his garment this way. Raven (Yáahl) told him over and over, "Take a bath, take a bath" (gáadaang-hláa, gáadaang-hláa.) The spirit made preparations to take a bath. He got his water (gántl) container (K̲'aaduu)ready and started out. In the confusion he had forgotten that he told Raven (Yáahl) there was no water (gántl). Raven (Yáahl) was now spying on spirit to see where he went for water (gántl). Spirit went a ways from his home (na) and under a overhanging cliff (gáywaas), covered with float moss (k'inaan-gíigans) was the water hole (gántl-x̲íilaas).

Raven now knew where the water was and made preparations to steal

it from Island Spirit (gwáay-sgáanuwaay). Early in the morning (sáandlaans dlúu) he left the home (na) very quietly, taking along a water basket (k'aáduu). He went to the water hole (gántl-xiílaas) and had a long drink of water (ganíihl). He was very thirsty (kaat'-úu). He filled the water basket (k'aáduu) and his beak and took off by air to the mainland where there was a great drought. Raven (Yáanl) sprayed the water (gántl) from his beak (k'utkún) all over the land and in the sky (yaanáay ka'án). It started to rain (ts'iígaa). The streams were running again. Raven (Yáahl) had saved the country.

RAVEN FINDS WATER

STUDENT QUESTIONS:

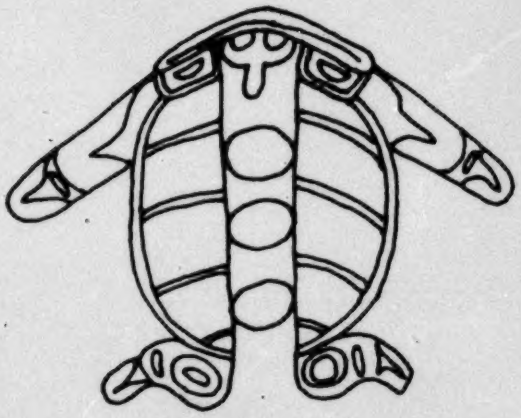
1. Why would Raven volunteer to find water?
2. When Raven got half way to the island, he had to stop to wait for something. What was it?
3. On what island did Raven know there was water?
4. From whom was Raven going to steal water?
5. How did Raven trick the Island Spirit?
6. What is guano?
7. Where was the water hole?
8. Where would you hide water? How?
9. Why didn't the Island Spirit share his water?
10. What did Raven use to get his bearing and how was he able to find Hazy Island even in the fog?
11. Why did the Island Spirit tell Raven to turn back when he was lost in the dense fog?
12. When Raven finally made it to the island, who met him on the beach?
13. Explain how Raven found the hidden water?
14. After Raven found the water, what did he do with it?
15. Who had "gán̓tl" on Hazy Island?
16. Why did "gwáay-sgáanuwaay" hide his water?
17. Do you "gáadaang-hláa" every night?
18. What caused it to finally "ts'íigaa"?

STUDENT ACTIVITIES:

1. Use a map of Southeast to find Hazy Island?
2. Draw the Island Spirit.
3. Act out the story of Raven finding water.
4. Write how you would find out where the Island Spirit hid his water and how you would trick him.
5. Take a map and count the lakes on just one Southeast Island.
6. There are several variations of this story. Find another version and read/or tell it to the class.

TEACHER DIRECTED ACTIVITIES:

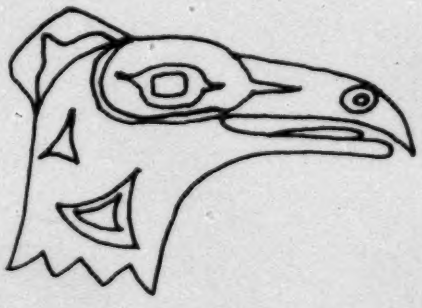
1. Have books about Raven stories available to the class.
2. Examine drops of water from different sources under a microscope.
3. Show the class how to make fog. (Activity folder)
4. Play the "Alphabet Search" game. (Activity folder)



EAGLE BRINGS GOOD LUCK

The Eagle (ts'áak) is not as prominent in Haida (xaadas) mythology as Raven (Yáahl). This is true because Raven (Yáahl) was most numerous around the villages. Eagle (tsáak) was also a late arrival on the scene. He came out of the mainland and on his arrival was given the Haida name (gúut) for eagle. The eagle was very reserved, and kept away the everyday trials of the village (laanaa). Also, you may recall stories of Raven (Yáahl) where he is benefactor, crafty, helpful and mischievous. Since he was always hungry, he took to stealing his food (táaw) from others. Eagle (Ts'áak) on the other hand always was a hustler and caught his food (taáw) fresh. It is a belief of the members of the eagle (ts'áak) phratry that the eagle (ts'áak) is a benefactor to the phratry in food (taáw), valuables (gidaak) and good luck (k'áng gang). In the Haida vocabulary, you will come across the word (gúut) which in old Haida means eagle (ts'áak). "Ts'áak" was borrowed from Tlingit and is used almost exclusively by Haida (xaadas). Raven (Yáahl) is also used by Haida and Tlingit. In Tlingit, it is "Yéihl".

I will now tell a short story about my late uncle Robinson Beatty whose name in Haida was "Gúut k'áawgaas" which means eagle entering water. We were covering the creek flats (gántl t'áay) near north Pass (Yáahl k'áyk') when we came to some fresh water pools. Near one of the pools sat an eagle (ts'áak) preening his feathers with water (gántl). Near him lay a fresh salmon (chíin) which the eagle had



retrieved from the bay. As the salmon was large, the eagle (ts'áak) had evidently had a hard time getting it on shore. The eagle was drying out and getting the salt (tangáay) out of its feathers. My uncle who was of the eagle clan like myself immediately rose to the occasion and went into a ritual of good omen. He undressed and entered the pool near the eagle and bathed in this manner. All this time the eagle never moved but watched us intently. My uncle had fulfilled the obligation of satisfying the deity. Good luck would come our way. We took half of the salmon (chíin) and left the rest for eagle (ts'áak). When we left, the eagle (ts'áak) was still watching us. My uncle thanked eagle (ts'áak) in Haida (Háwaa Kaágei dang an tálang kil láa gáng). Thank you our benefactor. To you we give our gratitude.

After this, we experienced good luck. We got deer (k'áat), ducks (xit'íit), and fish (chíin) to bring back home. This could be also a story of moral. If you are of the eagle clan and you see an eagle bathing and preening its feathers in a pool, do not forget to enter the pool (guút k'áawgaas).

My uncle (kaá) had an eagle (ts'áak) tattoo all over his back. It was a beautiful design and the work was done by well paid experts after the work was authorized and revealed during a potlatch (wáahlaal). This is when he acquired the name Eagle Entering The Water (guút k'áawgaas).

FAGLE BRINGS GOOD LUCK

STUDENT QUESTIONS:

1. What is a phratry?
2. Why are Ravens more prominent in Haida mythology?
3. Why is the Eagle seen as a benefactor to the phratry?
4. Why did Uncle take only half of the salmon?
5. How did Uncle get his name "Eagle Entering The Water?"
6. Why did the Uncle bath in the pool?
7. Why did Eagle need to get salt out of his feathers?
8. Where did the Haida word for Eagle (Ts'áak) originate?
9. What do people do when they beachcomb?
10. What did Uncle say to the Eagle?
11. One of the many things that are given out at a potlatch are names. What is a potlatch?
12. What might the Eagle been thinking?
13. Where did "kaa" have his "ts'áak" tatooed?
14. How much of the "chíin" was left for the eagle?
15. Where did "ts'áak" come from?
16. What was the name "Guut K' áawgaas" in English?
17. When do you use "tangáay"?
18. Explain the personality difference between Raven and Eagle.

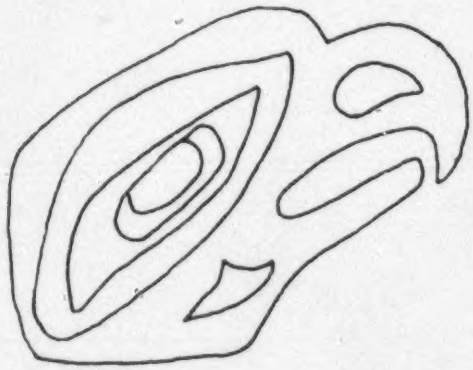
STUDENT ACTIVITIES:

1. Draw Eagle.
2. Find an eagle design on a totem or an artifact and sketch it.
3. Research to find out how many kinds of eagles there are and which ones are found in Alaska.

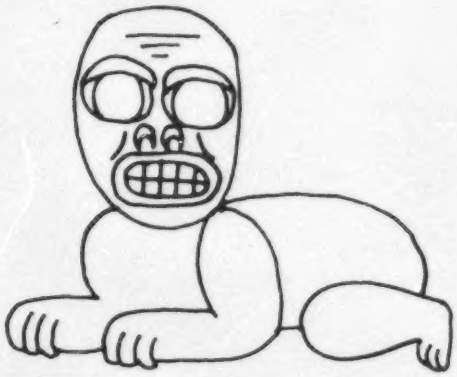
4. Act out a potlatch.
5. Make an Eagle tattoo on your arm.
6. Write a story about something that brings good luck.
7. Write in Haida the animals Uncle was able to bring back for food to the village.
8. Make a list of sources where you can find Haida Eagle stories.

TEACHER DIRECTED ACTIVITIES:

1. Invite a Haida elder to come and talk about the eagle.
2. Get Eagle stories and books for students to read.
3. Collect good luck charms, to stimulate discussion about how different people relate good luck to different objects.
4. Play "Sit Down" word game with the class (activity folder).



GAGITT



GAGIIT in Haida is something similar to the Tlingit Kúusdaakáa, change of a man to half-land otter and half-human.

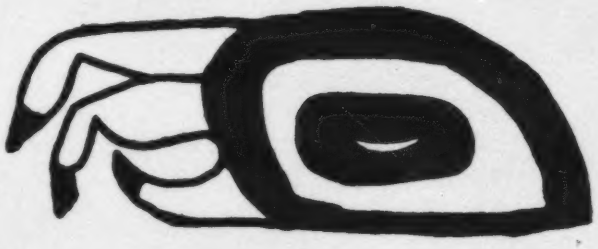
Evening story telling time in a Haida home was not complete without a GAGIIT story. This put in a little fear and caution into the Haida youth. The season for a GAGIIT doings usually followed after a person was lost at sea or only his capsized canoe (Tlúu) was found. When unable to find a body; the possibility of the man turning GAGIIT gained wide acceptance. Soon some one out hunting or camping would hear unusual sounds and find large foot and forearm prints in the mud or ground. A GAGIIT was at large. Relatives of the lost one were alerted. We could call such a man, Ape Man, as a GAGIIT on occasion ran on all fours, HLGAADA-HL DÁÁ which in Haida means a man falling down on all fours from fatigue, cold, hunger would turn into a wild man. Human to GAGIIT was complete.

I have this story from my late father Eddie Cogo who died in 1946 at the age of 86. He was a great Haida Storyteller (K̲éigaang) and "Gyaahláang". He was a Raven (Yáahl) and was of the Brown Bear (Xúuts) clan (K̲wíitaas) and Brown Bear House (Xuutsnaay).

When I was a youngster about 15 years old one of my cousins named Humíi was lost at sea during October (Chaánuut). Only his canoe (Tlúu) was found on a sandy beach near Point Webster (Kit' úu kún).

Three of the strongest and trusted men of the clan (K'wíitaas) group were picked to continue the search. After a few days and nights out in Mable Bay (Kíits) district, they heard a man crying among the trees inside the forest (Kíit kaáhlii adíitsii) near Abalone Island. A careful search of the woods (adíitsii) the next day gave ample evidence of the GAGIIT at large. Evidence of a large moss (K'ínaan) nest under a tree (Kíit). The moss (K'ínaan) was still warm. Huckleberry (Sgidluu) branches broken off had been eaten with some of the stems. Also fresh horse clam (skáw) shells were also found.

Some time later other parties had sighted a figure bent over a larger boulder (Kwaa). On seeing the Party approach in a canoe (Tluu) the figure disappeared into the woods (adíitsii). They heard loud lamenting in the woods (adíitsii). The news reached the village ('Laánaa). Preparations were made for a new search party. The clan (K'wíitaas) chiefs gave orders. One was to kill the GAGIIT if he could not be captured alive. A GAGIIT was very elusive and seen from a distance only a few times. Word came that it was seen on Mable Island. A plan was agreed on. Six clan (K'wíitaas) members were to be secluded and hidden on the beach (Chaáw Salíi) of the Island. Their faces were to be blackened with ashes (gayt). The first night was very cold. This was the month of October (Chaánuut). The second night was the same. Morning came and soon the sun (Juyáay) was coming up nice and warm above Mable Bay (Kíits). Soon a large noise was heard which was very weird. Every one hidden



on the edge of the beach (chaáw salíi) became tense. Soon an odd looking figure came into view out of the woods (adíitsii). The figure was hard to look at. What was once a human being was now a weird looking wildman (GAGIIT). A short time later the figure continued on down the beach (Chaáw Salíi) and seated itself on a large flat rock (kwaa). It was seeking warmth from the morning sun (Juyáay). It was soon decided to put the GAGIIT out of its misery. Laánsdaang the sharp shooter (skálaa) of the group, slowly raised his musket (juk) and fired, killing the GAGIIT.

The creature was buried right on the edge of the beach (chaáw salíi).

To this day this place is tabu to Haidas. Those trying to trap or hunt there get strange feelings so they have kept away. The spirit (gaáhlaant) of the GAGIIT is there.

When I was 15 years of age I saw something very similar. A group of hand trollers (xaáw la'aáygaa) were taking it easy before a large camp fire (ts'aánuu) on the beach (chaáw salíi). Some one yelled, "Look!" A strange long haired face was looking out of the trees and bushes across the small bay. Immediately about fifty men circled the woods (adíitsii) to try to catch what ever it was. A man was reported missing for over a week. They caught this man. He was in the process of turning GAGIIT. He died almost within the time they caught him. They tried to warm him before the fire (ts'aánuu). The change was too great. He died.

This is the end of my story (gyaahlaáng).

GAGIIT

STUDENT QUESTIONS:

1. What is "gagiit"?
2. Why were "gagiit" stories told in Haida homes?
3. What type of situations made a "gagiit" believable?
4. What was the plan according to the story to catch the "gagiit"?
5. Why is the beach area where the "gagiit" was killed tabu to Haidas?
6. Other people believe there are strange animals that are like humans. What are these called? Do you believe in them?
7. Who told this story and of what clan and house was he?
8. When did a human become "gagiit"?
9. How did a human become "gagiit"?
10. How did this legend get started? What induced the people to make up this explanation?
11. Explain how you might save someone from becoming a "gagiit".
12. What did the "x̲aáw la'aáygaa" do when they saw the strange long haired face staring at them?
13. What did the evidence of the "K'ináansgidluu", and "sk̲áw" shells tell?
14. Why did the clan members hide on the "chaáwsalíi"?
15. If a "juk" was used to put the "gagiit" out of his misery what does this tell you about when this story took place?

STUDENT ACTIVITIES:

1. Use a map to find Mable Bay, Abalone Island, and Pt. Webster.
2. Draw a picture of how you think "gagiit" may have looked.
3. Dress up and pretend you are a "gagiit".
4. Role play this story of the gagiit. Have one person be the story teller.
5. Make a gagiit mask.
6. Write a story about how a gagiit lives. Tell what methods he has to obtain food and shelter.
7. Write a story about what you would do if you encountered a gagiit in the forest.

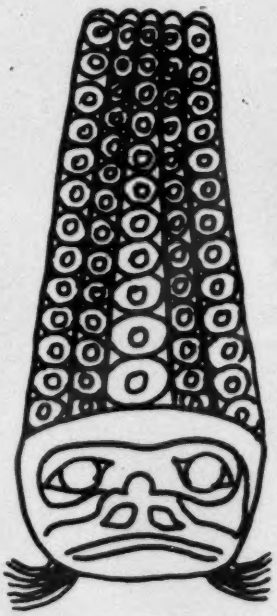
TEACHER DIRECTED ACTIVITIES:

1. Provide books and materials about half man/half animal creatures.
2. Lead a discussion about why many cultures have stories about half man/half animal beings. Let students discuss their feelings about such beings.
3. Have students solve the cryptoword code for words in this story. (activity folder).

THE GREAT OCTOPUS OF NORTH PASS

Haida stories and tales are not complete without an octopus (núú) story. This is a story centered at old North Pass (Yáahl k'áyk') near Hydaburg.

At one time over a thousand Haidas lived there. This story is a family story and has to do with Haida Mythology (k'áygaang) I have a copy of the totem (gyá'aang) about three feet tall which was carved by my uncle (káa) John Wallace of Hydaburg. I have a picture of this model totem the original of which stood at the old North Pass (yáahl k'áyk') village (láanaa) years ago.



All Haida children (gaaxadláa) were taught the strict adherence to the respect of nature and all the living creatures on earth. You could not harm or torture anything alive without being paid back in kind. Many things were tabu (gánaa). The parents were very strict, seeing to it that the children (gaaxadláa) did not break the rules. Any happening in the group was attributed to this and was taken as punishment (tlat'íis).

STORY

Long, long ago lived many Haidas at North Pass (yáahl k'áyk') village (láanaa). Generations of Tlingits and then Haidas lived there. The Raven (Yáahl) Brown Bear (Xúuts) clan was prominent there as was the Eagle (Ts'áak) phratry. Everything was in peace and harmony.

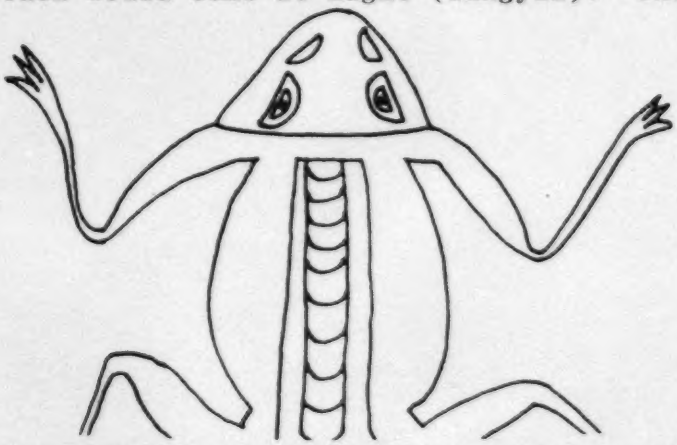
There came a time when a Raven women (Yáahl jáadaa) went out on a canoe to gather roots. Time passed and she did not return. A search party found only her empty canoe amongst the inlets (gwáay) in front of the village (láanaa). At the time the Indian Doctor (sgáagaa) sees that she was taken into the octopus (núu) under-water village and therefore was living there and unable to get back to her village. This myth then became a Raven (Yáahl) clan mythology. It was accepted as such and the clan members' sorrow was eased.

As time went on a group of children (gaaxadláa) were playing on the beach (cháawsalíi). One of the boys observed a small baby octopus (núu giit'íi) swimming along the sand beach (táajaa). He was struggling to gain the protection of the rocks (kwaa).

The previous night the baby octopus had taken on human form and had visited his grandparents, but not knowing what it was they paid no attention to it. Some of the children playing on the beach had long sticks (sk'áangw). They were poking around. Seeing the small octopus (núu giít'ii) gave them the chance to have fun. They forgot all the instructions of their parents. They forgot about things tabu (gánaa). They started to flip the small octopus (núu gíit'ii) up on the sand beach (táajaa). The small octopus (núu gíit'ii) was struggling to get back into the salt water (chaansíi). He made it back to the octopus (núu) world (tlagáay). What was not known is that the small octopus (núu gíit'ii) was a child of the Raven women (Yáahl jáadaa). In the octopus village (núu láanaa) under the sea there was trouble. The treatment given to the small octopus (núu gíit'ii) became the issue. The Octopus People (núu xaat'áay) demanded restitution and

payment for the wrong done to their child (gaaxadlaá). The Octopus People (nuú xaat'aáy) made preparations for an attack on the Haida Village (xaadas laánaa). This is where the Indian Doctor (Sgaágaa) comes into the picture. He told of what the children (gaaxadlaá) had done. Also in a dream he had seen the Raven Women (Yaáhl jaádaa) trying to warn her people. He told of the coming attack on the village (laánaa). The attack would be on Raven (Yaáhl) clan and their house Brown Bear House (xuúts naáy). It was their children (gaaxadlaá) that caused the trouble (guúsuuwaa). We must remember there was also Eagle (ts'aák) phratry and their house (na gaálgaas) in the village (laánaa). They were not affected. This Eagle (ts'aák) clan had the frog (hlk'yaán k' ust'aán) for their crest. They were a clan of great hunters and carvers.

The Raven Chief (íitl aakdaas) ordered his clan to make ready for defense. He would not consider the restitution demands (waáhlaal gínang) of the Octopus People (nuú xaat'aáy). The Indian doctor told them what to do and what to expect. All the seams and cracks in the walls were calked up. A retainer was put over the smoke hole. The attack would come at night (sángyaa). The attack came as



expected. A great army of Octopus (núu) came creeping up all over the beach and up and over the chief's house. They would suffocate the chief (íitl'aakdaas) and his household (náay). Towards morning the Octopus People (núu xaat'áay) could not carry on the attack much longer and they had to retreat back into the bay and salt water (chaansíi). They could not stay out of the salt water (chaansíi) for long.

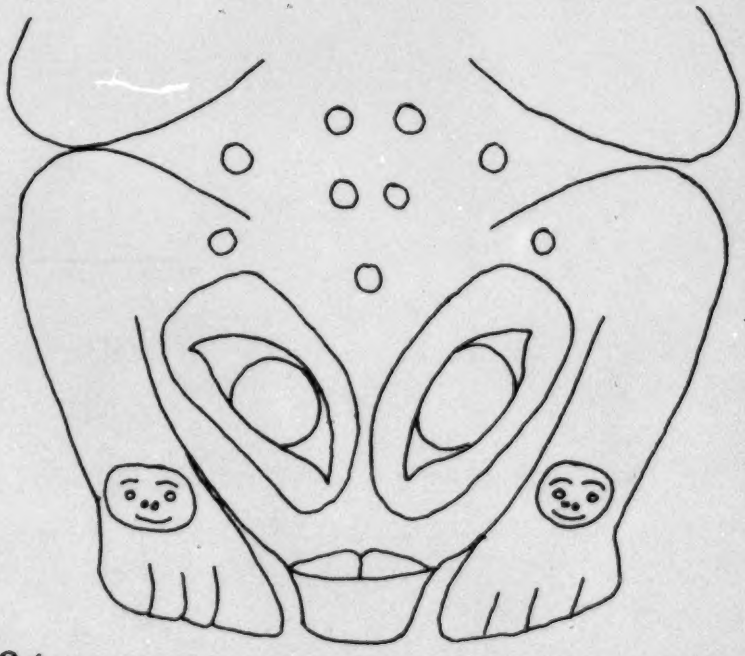
The Octopus (núu) attack had failed and the chief (íitl'aakdaas) and his house (náay) were saved.

To commemorate this event the chief gave a big potlatch (wáahlaal). It calmed hard feelings besides giving stature to Raven Women (Yáahl jáadaa) and her children (núu gíit'ii).

This being our clan mythology; I have a model totem of the one that was erected at this potlatch (wáahlaal). This model was carved by John Wallace, who was my uncle and one of the last great Haida carvers. His name is "Saadúuts'".

This is the end of the story.

(Tláan gyaáhlangáay geídang).



THE GREAT OCTOPUS OF NORTH PASS

STUDENT QUESTIONS:

1. Who were the first people who lived in North Pass?
2. What was one thing all Haida Children were taught?
3. What does tabu mean?
4. Why was an unfortunate happening in the group attributed to a tabu being broken?
5. When the Raven women did not return and the search party could not find her, the Indian Doctor saw where she was. Where was it?
6. How was the sorrow for the lost women eased?
7. What really was the baby octopus the children tortured?
8. Who was the octopus raid against?
9. Why were the Haidas able to survive the raid?
10. Why was the Eagle clan not affected in the raid?
11. Who warned the Raven clan of the raid?
12. What is a potlatch? Why was one given?
13. Do you think the octopus were justified in attacking the Raven clan?
14. How would you protect yourself against the Octopus raid?

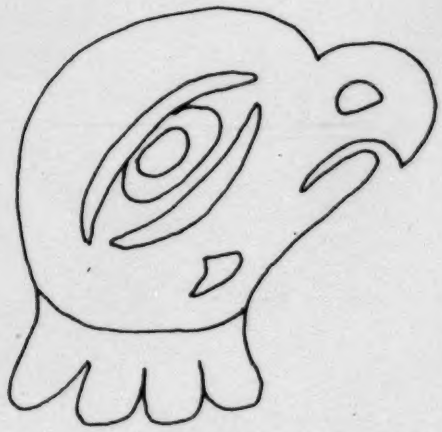
STUDENT ACTIVITIES:

1. Use a map to find Hydaburg and North Pass.
2. Draw a picture of the octopus raid.
3. Act out this story.
4. Make a water colored picture of Raven Women living with the octopus.

5. Find pictures of old Haida villages. Draw a Haida house. Make a Haida house out of popsicle sticks, or small twigs.
6. Write a paragraph describing the octopus raid, be sure to use at least seven adjectives in your paragraph.

TEACHER DIRECTED ACTIVITIES:

1. Have books about octopus available to students.
2. Lead class in a discussion of how the Raven clan people felt inside the house when the octopus attacked.
3. Play the "Thought Wave" game with the class. (activity folder)
4. Play the "Categories" game with the class. (activity folder)



THE BEAVER AND THE MARMOT

The Beaver (ts'áng) and marmot (gwíikw) were great friends (tawíí). During the winter (sánggaat) months they stayed close to home (na). Towards spring (kíntl'eihl) they would prepare for the coming summer (k'ínat) and fall (chaánuut). Winter (sánggaat) was a time of rest for both of them. On a nice spring day (k'íntl'eihl) beaver (ts'áng) prepared to visit his friend the marmot (gwíikw). All the ice (káalk) was gone and the country side (tlagánhlaa) was showing the signs of spring (k'íntl'eihl). Beaver came to visit (staawjaaw) with marmot. Marmot welcomed beaver (ts'áng). Now like all things marmot (gwíikw) had a beautiful wife (jáa). Beaver (ts'áng) was attracted to her and lost no time in upgrading himself before her. He boasted and held her spellbound by his stories and episodes. After lunch of dried berries (gáan) and wild rice (stl'ak'íist'aa) the marmot (gwíikw) and beaver started out to look for good places to secure food (taaw). They had gone some distance when they came to a lake (suu) with an island (gwáay) in the middle of it (yakwsíí'aa). Beaver became madly in love with marmot's wife (gwíik-jáa). Beaver (ts'áng) was busy scheming of a way to get rid of marmot (gwíikw). Beaver wanted to leave him where he would be unable to get back to the marmot lodge (gwíikw) (náay). In this way he could double back to marmot lodge and take marmot's wife (gwíikw-jáa). They both looked out at the beautiful island (gwáay-láa) in

the lake (sú:u). After a while beaver (ts'áng) told marmot (gwíikw) that there was plenty of food (táaw-kwaan) on the island (gwáay). But I can't swim said marmot (gwíikw). That will be no problem said beaver (ts'áng). You can get on my back and I will swim out to the island (gwáay) with you. When they arrived at the island they found a lot of food (táaw). Marmot (gwíikw) lost no time in gathering food (taaw) too. Beaver (ts'áng) worked his way over to the other side of the island (gwáay) and his plan now was to swim back to land (tlak) and leave marmot (gwíikw) marooned on the island.

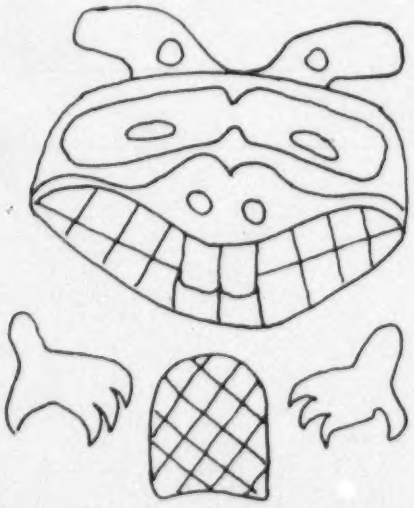
Marmot was now alone and could not get back home. He could not swim. He realized what had happened. He spent many hours lamenting his misfortune. He should never have trusted beaver (ts'áng). In the meantime beaver lost no time in getting back to the marmot lodge. He took marmot's wife (gwíikw-jáa) for his own. Beaver (ts'áng) told the story the marmot (gwíikw) had been claimed by a predator.

The marmot (gwíikw) in the mean time left nothing to chance. He made plans. He wanted so much to get to land and home (na). After serveral futile attempts he started to make believe he was doing and seeing things. In this way he passed away time. It became late summer (k'íinat). In the evening (sángyaas-dlú:u) he made believe he saw stars (k'aayhlt'áa) through the broken clouds (yáanaay). He kept saying "There's a star", "There's a star" and sure enough his thoughts and wishes came true. The sky became full of stars (yáanaay-ka'án-k'aayhlt'áa-aa-eíhl-st'á gaan). It got real cold (tadáa) and started to freeze (takáhl). The lake (sú:u) froze over and the marmot (gwíikw) was able to get back to land over the ice (kálk). When he got home

(na) he found out what had taken place while he was gone all summer (k'ínatsgaskw). He would now ridicule and punish the beaver (ts'áng) and his lodge (na). Marmot (gwíikw) went to the beaver's pond (súu) and applied the same tactics that helped him at the lake. He called on the stars (k'aayhlt'áa) to come out. It got very cold in beaver country (ts'áng-tlagáay) and everything froze up. It stayed frozen for one year (tadáa-sgáskw). There was no spring, summer or fall (k'íntl'eihl, k'ínat or cháanuut) in beaver country (ts'áng-tlagáay). The beaver people (ts'áng-xaat'áay) became hard up. They did not gather food (taáw).

One nice day (sáng-láas-dlúu) a beaver (ts'áng) went out to the air hole in the ice (kálk) he could smell the distant fragrance of summer (k'ínat). Not only that, the birds of summer were flying by. He alerted the lodge (na). It was summer all around and they had been punished for what beaver had done to marmot. This is a story of moral.

When you have a friend, hold on to him and treat him right.
Nang-xaat'áa-dáng-tawdáas-dluu-damáan-áangaa-kíng-gang.



THE BEAVER AND THE MARMOT

STUDENT QUESTIONS:

1. What is a marmot?
2. What did beaver and marmot have for lunch?
3. Who did beaver want for his own?
4. How did beaver trick marmot?
5. How would you trick marmot to get rid of him?
6. How did marmot eventually get off the island?
7. What is the moral of this story? (delete that section when the story is read).
8. Why did beaver want to get rid of marmot?
9. Can you think of some other way Marmot could have gotten off the Island sooner?
10. What is the reason for having such a legend in the Haida culture?
11. "Sánggaat" was the time for doing what according to the story?
12. Do you know of another story about an animal which offered to give a ride on his back to someone who couldn't swim? What was the moral of that story?
13. When did "Gwíikw" see "K'aayhltáa"?
14. What kind of "taáw" would you find on an island?
15. When "ts'áng" returned without "gwíikw" what story did he tell about the absence of "gwíikw"?
16. What do you do on a "súu" in "k'ínat"?

STUDENT ACTIVITIES:

1. Make a diorama of Beaver and Marmot on the way to secure food.
2. Write a story about how you would get rid of Marmot if you were Beaver.
3. Explain to the class how you would feel if you were Marmot marooned on a island.
4. There were natural activities which both animals and people did each season of the year. Use your library or ask Elders to research what was done during each season of the year. What were the special times for food gathering, fishing, berry picking, moves to summer and winter camps.
5. Draw Mr. Cogo's grandfather's clan emblem. Draw your own clan emblem.
6. Write the Haida words for the four seasons.

TEACHER DIRECTED ACTIVITIES:

1. Find factual information (books, pictures, skins, etc.) that students can use to learn more about marmots and beavers.
2. Get pictures of clan emblems for students to study.
3. Have students solve cryptowords for this story. (activity folder)
4. Have students solve the crossword puzzle which used many of the words in this booklet. (activity folder)
5. Plan "Hangman" with the class. (activity folder)

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HAIDA

STORY TELLING

TIME

ACTIVITY FOLDER

TEACHERS: In this folder are activities and games for you to use with your students. You may make duplicate copies for them. Answer sheets are also included on yellow paper.

Exhibit Q

THE GREAT FLOOD NAME:_____

Synonyms:

Match synonyms for these words taken from the story "The Great Flood" by putting the LETTER in the blank at the left.

___	1. Ancient	A. Terrify
___	2. Friend	B. Ridiculous
___	3. Predict	C. Comrade
___	4. Absurd	D. Hide
___	5. Discover	E. Travel
___	6. Spectacular	F. Antique
___	7. Journey	G. Foretell
___	8. Conceal	H. Great, lovely
___	9. Frighten	I. Mournful
___	10. Melancholy	J. Ascertain

THE GREAT FLOOD — ANSWER SHEET

Synonyms:

Match synonyms for these words taken from the story "The Great Flood" by putting the LETTER in the block at the left.

F	1. Ancient	A. Terrify
C	2. Friend	B. Ridiculous
G	3. Predict	C. Comrade
B	4. Absurd	D. Hide
J	5. Discover	E. Travel
H	6. Spectacular	F. Antique
E	7. Journey	G. Foretell
D	8. Conceal	H. Great, lovely
A	9. Frighten	I. Mouraful
I	10. Melancholy	J. Ascertain

RAVEN FINDS WATER NAME: _____

Alphabet Search:

Directions:

Your teacher will divide the class into teams of about 6 players each. A leader is chosen and when the teacher says "Go" the team members start searching through the story for words that begin with each letter of the alphabet, one point is given for each correct word, five points for a complete list of 26 words, and one bonus point for each word containing a double consonant.

This game can also be played by the total class as individuals hunting for words through the story. Set a time limit.

A. _____ N. _____

B. _____ O. _____

C. _____ P. _____

D. _____ Q. _____

E. _____ R. _____

F. _____ S. _____

G. _____ T. _____

H. _____ U. _____

I. _____ V. _____

J. _____ W. _____

K. _____ X. _____

L. _____ Y. _____

M. _____ Z. _____

EAGLE BRINGS GOOD LUCK NAME: _____

Sit Down Word Game:

Divide class into two teams. Prepare some word cards showing one word from the story. Have team I stand up and show them the word card. Now allow team II to EACH ONE take a turn asking a question about the word that can be answered with a "Yes" or "No". They must direct their questions to an individual team I person. If the answer is "Yes", he can remain standing. If the answer is "No" the team I member must sit down and can not answer anymore questions. The object of the game is for the questioning team to guess the word before all members of the opposite team are seated.

Suggestions for words in EAGLE BRINGS GOOD LUCK:

1. Hustler
2. Benefactor
3. Feathers
4. Deity
5. Design
6. Tattoo
7. Gratitude
8. Obligation
9. Clan
10. Vocabulary

Another variation would be to play "20 questions."

The teacher or a student can be it and think of a word used in the story. The rest of the class can then ask him/her twenty questions as they try to guess what the word is. The person who is it can only answer "Yes", "No", or "I don't know."

THE GREAT OCTOPUS OF NORTH PASS

Thought Wave Game:

Divide class into two teams. Use words from "The Great Octopus Of North Pass" such as ocean, Ts'aak, sgáagaa, Octopus, Haida, attack, or potlatch. Name one of the words and let Team I call out related words. For ocean words they might call out Pacific, water, waves, octopus, submarine, island, etc. Put words on chalk board. When no one calls out a word in 10-15 seconds it is Team II's turn to try the next word. The team with the most words wins the set and gets to be first with the next word.

THE GREAT OCTOPUS OF NORTH PASS NAME:_____

Categories:

Directions: Find words in that story or that you already know that begin with C, W, G, or S and fit the categories described below. Some are done for you. Check in your dictionary if you get stuck.

	C	W	G	S
Trees or Plants				Spruce tree
Land Animals		Wolf		
Sea Animals			Gumboots	
Haida words	Cháawsalíi			
Something wet				Snow
A type of relative			Grandfather	

THE GREAT OCTOPUS OF NORTH PASS ANSWER SHEET

Categories:

Below are listed some possible answers.

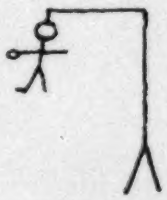
	C	W	G	S
Trees or plants	Cedar	Willow	Gooseberries	Spruce
Land Animals	Coyote	Wolf	Goat	Squirrel
Seal Animals	Crab	Walrus	Gumboots	Seal
Haida Words	Cháawsalíi	Wáahlaal	Gánaa	Sgáagaa
Something Wet	Catfish	Water	Gatoraide	Snow
A type of relative	Cousin	Wife	Grandfather	Son

BEAVER AND THE MARMOT NAME: _____

Hangman:

Try playing hangman with a friend by using the following words from the story. Draw out the number of blanks in the word and add a part to the hanging tree and person whenever your partner guesses a wrong letter.

Sample:



F a l l

HANGMAN

1. fall - (chaanuut)
2. misfortune
3. predator
4. futile
5. marmot - (Gwiikw)
6. ridicule
7. fragrance
8. summer
9. lodge - (Na)
10. moral

THE BEAVER AND THE MARMOT NAME: _____

Cryptowords:

This is a code puzzle. A different letter has been substituded for each letter of the alphabet. For example, in the following words "f" stands for "a". The code is consistent throughout the puzzle, so once you discover this, you will know that every "f" in all the words is really "a".

CRYPTOWORDS

1. gofuoe _____
2. sfesyd _____
3. xmrfjn _____
4. xvo _____
5. rynho _____

ALPHABET CODE

f - A	j - N
g - B	y - O
v - C	a - P
n - D	k - Q
o - E	e - R
w - F	m - S
h - G	d - T
p - H	c - U
x - I	u - V
q - J	b - W
i - K	t - X
r - L	z - Y
s - M	l - Z

HAIDA STORY TELLING TIME NAME:_____

Find these 35 hidden words: up, down, across, backwards or forwards.

Beaver	Raven	Tlingit	Spirit	Ketchikan
Marmot	Eagle	Indian	Salmon	Sky
Flood	Tabu	Clan	Tattoo	Story
Robert Cogo	Potlatch	Otter	Bear	Star
Culture	Totem	Water	Chief	Lodge
Alaska	Phratry	Canoe	Berries	Food
Octopus	Haida	Island	Trees	Clam

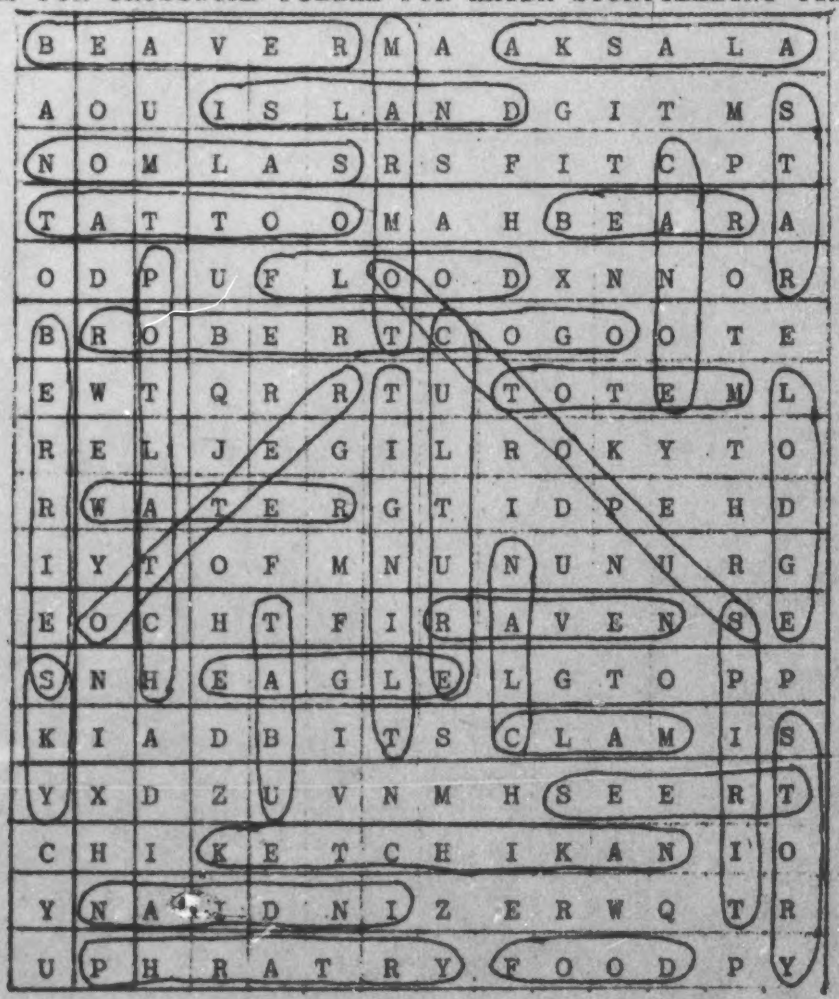
B	E	A	V	E	R	M	A	A	K	S	A	L	A
A	O	U	I	S	L	A	N	D	G	I	T	M	S
N	O	M	L	A	S	R	S	F	I	T	C	P	T
T	A	T	T	O	O	M	A	H	B	E	A	R	A
O	D	P	U	F	L	O	O	D	X	N	N	O	R
B	R	O	B	E	R	T	C	O	G	O	O	T	E
E	W	T	Q	R	R	T	U	T	O	T	E	M	L
R	E	L	J	E	G	I	L	R	O	K	Y	T	O
R	W	A	T	E	R	G	T	I	D	P	E	H	D
I	Y	T	E	R	G	N	U	N	B	I	U	R	G
E	O	C	H	T	F	I	R	A	V	E	N	S	E
S	N	H	E	A	G	L	E	L	G	T	Q	P	P
K	I	A	D	B	I	T	S	C	L	A	M	I	S
Y	X	D	Z	U	V	N	M	H	S	E	E	R	T
C	H	I	K	E	T	C	H	I	K	A	N	I	O
Y	N	A	I	D	N	I	Z	E	R	W	Q	T	R
U	P	H	R	A	T	R	Y	F	O	O	D	P	Y

ANSWERS FOR CROSSWORD PUZZLE FOR HAIDA STORYTELLING TIME

Find these 35 hidden words: up, down, across, backwards or forwards.

Beaver	Raven	Tlingit	Spirit	Ketchikan
Marmot	Eagle	Indian	Salmon	Sky
Flood	Tabu	Clan	Tattoo	Story
Robert Cogo	Potlatch	Otter	Bear	Star
Culture	Totem	Water	Chief	Lodge
Alaska	Phratry	Canoe	Berries	Food
Octopus	Haida	Island	Trees	Clam

ANSWERS FOR CROSSWORD PUZZLE FOR HAIDA STORYTELLING TIME


B E A V E R M A A K S A L A
A O U I S L A N D G I T M S
N O M L A S R S F I T C P T
T A T T O O M A H B E A R A
O D P U F L O O D X N N O R
B R O B E R T C O G O O T E
E W T Q R R T U T O T E M L
R E L J E G I L R O K Y T O
R W A T E R G T I D P E H D
I Y T O F M N U N U N U R G
E O C H T F I R A V E N S E
S N H E A G L E L G T O P P
K I A D B I T S C L A M I S
Y X D Z U V N M H S E E R T
C H I K E T C H I K A N I O
Y N A I D N I Z E R W Q T R
U P H R A T R Y F O O D P Y